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ABSTRACT

Characteristics and attitudes of Alaska Native high school dropouts were studied in an attempt to answer questions relative to: (1) parental influence; (2) dropout dependency; (3) parental dependency and its effect upon dropout students; (4) dependency as a major reason for dropping out. Data were synthesized from several studies concerned with comparisons of Alaska Native dropouts and persistors during the period 1968-71. Conclusions were: (1) a major portion of the Native students may dropout because of dependency upon parents (students: felt that being needed at home contributed to dropping out; felt being a Native held them back; were homesick; showed a greater need for help than persistors; felt whatever they did had little effect; had a low self-image; needed support; were nonagressive; had permissive parents); (2) the Native Alaskan may be struggling for independence of parental control (dropouts: married earlier than graduates; suppressed emotions toward parents; did not persist at school as long as non-Natives; were more often male; did not admit to family problems; recognized school difficulties early; had more siblings who had also dropped out; resented authority); (3) the reason Alaska Natives dropout may be due more to dependency than dislike for school (dropouts: valued education; lacked occupations and direction while in school; were interested in school; expressed need for more social relationships and structure). (JC)

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DEPENDENCY AMONG ALASKAN NATIVE SCHOOL DROPOUTS: A SYNTHESIS OF SOME ALASKAN SCHOOL DROPOUT STUDIES DURING THE ACADEMIC YEAR 1972

by

Gary Arlin Hanks

U.S. DEPARTMENT OF HEALTH, EDUCATION & WELFARE
NATIONAL INSTITUTE OF EDUCATION

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ABSTRACT

Problem

The native Alaskan school dropout rate has far exceeded the non-native. Since this nation values education highly and the natives have expressed an interest and need to educate themselves, an effort was made to help these people to succeed in their educational goals.

Purpose

The purpose of this study was to determine characteristics and attitudes of the Alaskan native dropout student. An attempt was made to answer the following questions: (1) How does parental influence affect the student dropping out? (2) How is the dropout dependent? (3) How does dependency affect the student dropping out? (4) Is dependency a major reason why Alaskan natives discontinue school?

Methodology

This study was a result of synthesizing several Alaskan dropout studies concerning native Alaskan school dropouts during the period 1968 through 1971. This study was an individual project undertaken by a social work student at the University of Utah. All the evidences were borrowed

from other studies to formulate conclusions. The chi-square test was used in the following studies: (1) A Comparison of the Characteristics of 259 Alaskan Native Students Who Dropped Out of School During the Academic Year 1969-1970, by Elias, Gundry, Merdler, Pehrson, Peterson, Price, Randall, and Sparck; (2) School Curriculum--Meeting Student and Community Needs? A Follow-up of Lathrop High School Graduates and Dropouts, by Herbert Smail; (3) An Alaskan Native Dropout Study of Alaskan Native B. I. A. Boarding School Students, by Atchison, Dunn, and Hammond.

Conclusions and Findings

DEPENDENCY UPON THE PARENTS

Conclusion I, A MAJOR PORTION OF THE NATIVE ALASKAN DROPOUTS MAY OCCUR BECAUSE OF A DEPENDENCY UPON THE PARENTS.

1. Family ties - More native dropouts living with both real parents felt that being needed at home contributed to dropping out of school.

2. Cultural ties - More native dropouts living with both real parents felt that being a native held them back.

3. Homesickness - Homesickness was reported more by dropouts living with both real parents.

4. Desire for help - Dropouts showed a greater need for help than persistors.

5. Sense of responsibility - More dropouts felt that whatever they did had little affect on them.

6. Self image - More native dropouts had a low self image of themselves.

7. Need for support - More native dropouts wanted help from their parents and more orientation than the non-natives.

8. Non-aggression - The native dropout was less aggressive, hostile, and violent than the non-native.

9. Permissiveness - More dropouts felt they have permissive parents.

EMANCIPATION FROM PARENTAL CONTROL

Conclusion II. THE NATIVE ALASKAN MAY BE STRUGGLING FOR INDEPENDENCE OF PARENTAL CONTROL.

1. Marital aspirations - Dropouts tended to marry more than graduates.

2. Suppressed emotions toward parents - More natives try to suppress their feelings, which is often an escape from expressing themselves.

3. School persistence - Non-natives attend school longer than natives.

4. Male - female emancipation comparisons - Females go to school longer than males.

5. Admittance to family problems - Persistors readily admitted to family problems whereas dropouts did not.

6. Childhood symptoms - More natives recognized school difficulties early in the elementary grades.

7. Family influences - More siblings of dropouts also seemed to have dropped out of school.

8. Authority resentment - Dropouts had a stronger resentment toward control.

DEPENDENCY VERSUS DISINTEREST

Conclusion III. THE REASON NATIVE ALASKAN STUDENTS DROP OUT MAY BE DUE MORE TO DEPENDENCY THAN A DISLIKE FOR SCHOOL.

1. Educational values - The dropout does place an important value on education and has the ability, but still has an extraordinarily higher dropout record.

2. Occupational interests - More persistors had occupations while in school than dropouts did out of school.

3. Future plans - More persistors had a sense of direction as to their future plans than did dropouts.

4. Educational interests - The native students were interested in school.

5. Social relationships - Dropouts expressed a greater desire to become more sociable and participate in activities.

6. Thinking patterns - Native dropouts tend to have a greater need for a structured and explicit guideline to follow.

CHAPTER I

INTRODUCTION

Statement of the Problem

The growing rate of students leaving high school before graduation is alarming. Since this nation values education highly, school and community leaders are concerned about these individuals. Human progress, national survival, and individuals' dignity are at stake.

In the State of Alaska a large number of school buildings were built by the Bureau of Indian Affairs exclusively for the native population of that state. Surrounding these schools are seemingly endless miles of land whereon Eskimos and Indians exist. Village populations range from fifty to several thousand and are in remote locations with few roads connecting to urban centers or other villages. The outlying ones have no roads and must depend on airplane, snowmobile, or boat for transportation. This made consolidation of educational resources difficult and required a large expense in operating small schools with one or two teachers teaching the first eight grades. As larger schools were built for the high school ages, the cost for transporting the students back and forth increased, even though they only returned home for vacations. The cost of room and board also had to be provided and increased educational costs substantially.

If students wanted to continue on to high school, two boarding schools in Alaska and several in the continental United States were used. The students stayed at school through the year and returned home in summer until graduation. Public money for education has always been scarce. The responsibility for education has been upon the Bureau of Indian Affairs until 1968 when the state began to take hold of it. As the territory was made a state, public funds provided boarding schools through grade twelve. In 1968, Bureau owned schools began to be turned over to the State (Elias, 1971, p. 5).

> In 1960, of some 25,000 native people fourteen years or older, more than fifty percent had not completed the seventh or eighth grade; twenty-one percent had completed the seventh or eighth grade; another fourteen percent had gone to high school, with only eight percent completing high school and two percent going to college. Only a small fraction of one percent had completed four years or more of college.

Research has been done to determine why such an abundant number of students have left school before graduating, and what can be done to prevent this early leaving. But very few studies on the Alaskan native education have been conducted.

Purpose of Study

A major focus point of today has been the welfare of the Alaskan native. Since education plays an important role in the culturization of a society, special emphasis has been directed to the area of school dropouts.

The native Alaskan is of special interest since they have a much higher rate of dropping out than the non-native Alaskans.

For many years a controversy has existed concerning the reasons students drop out of school. With an emphasis on the native Alaskan student, an attempt is made in this study to evaluate data to determine if dependency is one of the major factors contributing to the higher dropout rate of the native Alaskan. The study will attempt to answer the following questions:

1. How does parental influence affect the student dropping out?
2. How is the dropout dependent?
3. How does dependency affect the student dropping out?
4. Is dependency a major reason why Alaska natives discontinue school?

It is hoped that the results of this study may be helpful in planning programs in the future to curtail high dropout rates among the native Alaskan students.

Limitations

This study did not attempt to provide extensive information on how parents influence dropouts, why dropouts need to be dependent, or provide adequate information on how to delete the problem.

Definition of Terms

Alaskan Native: a term used to denote Aleutian, Eskimo, and varieties of Indian tribal groups living within the geographic boundaries of the State of Alaska.

B. I. A.: an abbreviation for the Bureau of Indian Affairs of the Department of the Interior.

School dropouts, dropouts, school leavers: terms used interchangeably referring to native high school students who left school before graduating.

Dependency: London and Rosenham (1968) refer to it as responses appearing to have a similar intent: to obtain aid, affection, or praise from another person. Researchers disagree as to the degree of dependency that is normal within a healthy person. Overall, they agree that an excessive amount of it in specific persons is unhealthy. Some writers insist that a dependent person is unable to sustain himself without someone else, and others write that a dependent person must have any kind of reliance upon others. Therefore, when one acts independently, it is a reaction formation to prove he is not dependent. This author views dependency as a strong coalition that exists between persons, thereby affecting the persons involved. This may be due to an insecurity on the part of the initiator who seeks to fulfill his need by using the respondent. It should be noted that the initiator fosters the respondent's response. An example in this study

is where a parent uses a child to fulfill this insecure need, and is accomplished by eliciting dependent responses from the children. This fostering of dependency may become reciprocal and affect the child's reactions towards the parents. Thus, a person reacts to a particular situation in response to the influence received from another person, rather than the reactions coming from his own independent self. In this study this author views the manifestations of dependency as an emancipation period of development. The dependent infant's development into a natural state of independence is hindered due to another's needs. It should be noted that in this definition a person is not independent if his behavior is contingent upon another's reaction. The purpose of this study is to show that the dependent coalition of the relationship between parent (the initiator) and the child (the recipient) affects the child's behavior negatively. This is compared to school persistors. This author views dependency as healthy only when it is limited, and that too much independence is not healthy. A balance on the dependency-independency continuum is desired.

CHAPTER II

REVIEW OF LITERATURE

Magnitude, Scope, and Impact of the High School Dropouts

The school dropout has received much notice in the last decade even though the number of dropouts has lessened considerably. The seriousness of this problem has not decreased since the dropout of today stands to fall farther behind his peers that did not leave due to the increasing complexity of society and its progressing educational systems.

A dropout is not to be considered as a failure nor as one to not take advantage of education, but as someone placed in his position by events and circumstances beyond his control. He may live in a situation that exerts too many pressures against his own desire to succeed. Educators realize that changing the dropout's environment assists in relieving his problem.

It has been estimated that the high school graduating class of 1969 had a dropout rate of 22 percent (Kruger, 1969, p. 1). This was best illustrated by describing the school holding power for the students who entered the fifth grade in the United States in 1971, 96 percent entered the ninth grade in the fall of 1965, 86 percent entered the eleventh grade in the fall of 1967, 76 percent graduated from high school in the spring of 1969, and

45 percent entered college in the fall of 1969 (Grant, 1970, p. 37).

The dropout faces the difficult task of finding employment, as unemployment is much higher for the dropout as compared to the graduate. In 1965-66, 12.5 percent of the high school graduates were not working while 19.4 percent of the school leavers were unemployed (United States Bureau of Census, 1967, p. 119). And more recently, among those persons 16-24 years of age who graduated from high school in 1969 and entered the labor force, the unemployment rate was 11.4 percent. However, among the high school graduates of the same category, the unemployment rate was 16.8 percent (Hayghe, 1970, p. 38).

As the Alaskan native population attempts to improve its economic and social conditions, they are aware of an unusually high rate of dropping out before receiving a high school education (Elias, 1971, p. 16). This study deals with the Alaskan native people and their educational problems. Because the majority of the data is drawn from native Alaskan groups the importance of cultural differences will be minimized since both dropouts and persistors have the same culture background. However, for the sake of the comparisons of non-natives with natives, supporting data reflecting differing cultural values will be included.

Background of Adolescent Emancipation

If one were to choose any one characteristic of growth that typifies the adolescent period, it would be the search and struggle for "volitional

independence" that hopefully leads to maturity. A major area where the adolescent must develop maturity is in taking responsibility for his own actions. The child is not legally responsible for his actions, so he rarely faces his difficulties alone. In adolescence he should learn more and more to assume responsibility. Unfortunately, parents prevent them from doing this to save them from going through any hardship (Blair & Jones, 1964, p. 31).

Developmental failures and stresses almost always have their origins in the home. The parent-adolescent relationships that most seriously hamper emancipation are excessive overprotection, rejection, and extreme over-evaluation of the child (Blair & Jones, 1964, p. 340).

The adolescent has nothing to do with the establishment of adult social standards. Therefore, he has little patience with them and rebels by assuming the opposite side from the majority of adults (Staton, 1963, p. 402). Here they desire to assert their own values, determination, and confidence that their own evaluation of circumstances is better than that of adults having authority over them. All normally aggressive and self-confident adolescents have such feelings to an extent, managing to balance their feelings with the notion that open rebellion may be unwise and that adults may, too, be wise (Staton, 1963, p. 403). Yet, this awesome self-confidence comes under the heading of intellectual emancipation and develops independent cognition (Staton, 1963, p. 404).

Emancipation from the home does not begin in adolescence, but begins as early as the child is able to handle independence and self-reliance. At the onset of adolescence, the child lives a life structured around the house and is typically parent controlled. Towards the end of the period he has moved from that state to a free agent who is connected to the home only as much as he wises (Staton, 1963, p. 406). The nature of the emotionalized state on the part of the adolescent and each parent influences the development of the adolescent and his ability to emancipate. It involves the adolescent becoming more independent and the parents increasingly relinquishing control. The inevitable termination is complete independence (Staton, 1963, p. 407).

The parents are in a dilemma as to how far to push their authority and where to let the adolescent's drive for independence take over. This can become a complicated matter for the parent since adolescents' behavior is typically inconsistent in that they simultaneously want and fear independence. In fact, usually it is the least competent and most immature boys and girls who make the biggest fuss about not being given the freedom they think they ought to have. If they make serious attempts to act, think, and talk like mature people, they seldom encounter serious problems in achieving emancipation from parental authority (Staton, 1963, p. 412).

The dominant force which finally decides their course of action is the sacrificial love on the part of the parent, which permits the boy or

girl to mature into his or her own independent life. The dominant force in the case of the boy or girl is the drive for self-realization and independence. These drives must overpower his attachment to his parents so that he may separate from them and become a normal adult, achieving a sense of identity. Sacrificial love requires them to encourage their children to grow away from them emotionally, allowing themselves to become peripheral figures in the lives of their children. Children's development, on the other hand, requires none of this sacrificial quality. It involves merely their natural urge to become autonomous and independent (Staton, 1963, p. 414). Some psychologists list the drive for independence as a basic psychological need of man. Others classify it as a need for opportunity--the opportunity for self-assertion, self-realization, assumption of responsibility, and exercise of full self-determination. This dependence may cause opposition from the parents as a result of their love and desire to protect their offspring from mistakes (Staton, 1963, p. 417).

Emancipation from the home should begin in childhood. As soon as the youngster indicates any ability to accept responsibility, the freedom of self-determination should be given him. Soon freedom becomes a natural result of demonstrated competence and maturation--a natural element of growing up that is earned rather than bestowed (Staton, 1963, p. 418).

The Culture of The Alaskan Native

Graves (1965, pp. 1-12) lists value characteristics that exist within the Alaskan native culture, showing a dependent trend in their culture. They would rather have money on hand to spend than put it in a bank for future emergencies or invest it. They can only think in the present, and have difficulty in even thinking in the past. They find importance in what one is doing now, not what he is preparing to do, not what might happen as a consequence of a behavior presently. They find delight in nature and orient their lives around it. They are extremely humanitarian and are non-competitive, since they feel uncomfortable if they overshadow another member of the group. And lastly, their attitude towards child-rearing is one of permissiveness and acceptance, slacking off around the fifth grade.

In a study by Davis (1970) cultural influences upon native Alaskan families are shown. As parents they lose their purpose and self esteem because of the new culture taking the responsibility of the parent away, making them resent help. This lack of feeling responsible is taken up by parents who perform tasks for the children (dependency), thus relieving the children from developing a sense of responsibility. So the child feels the parents are permissive. Davis states: "The caucasian government personnel is carrying authority to control their rights in determining what should be done for their children" (Davis, 1970, p. 35). Further proof of this predicament is that a native mother lost the respect and

usefulness that she felt as a mother due partly to the government assuming the role that takes the child away from the home (Davis, 1970, p. 51). The family is caught between a nostalgic longing for some of the old Eskimo traditions and a realization that the youngsters were no longer being taught these traditional experiences (Davis, 1970, p. 59).

From case interviews of Alaskan families Davis found that they had problems communicating either between parent and child or with government personnel. Three-fourths of the families expressed they felt a loss of human right and dignity and that they should be subserviant to or dependent upon government agencies in their daily lives (Davis, 1970, p. 75).

The Eskimo child, being raised permissively, receives little help in controlling his impulses or frustrations. He relies on others due to an ability to develop self-control. He needs to be geared to the new culture since he goes to school within it, and is raised by the old parenting methods in an inadequate way. This produces a young Eskimo who is basically self-gratifying in orientation, but has poor control over his impulses. As the child enters school he leaves the parent of his own sex at the point where his identification development has begun. Thus, the child only partially completes the identification process and partially learns the role expected of him. At this time the family organization breaks down so that expectations which were made in the past no longer take place and recognition once given no longer has the same meaning. Thus, old values,

attitudes, and motivations still exist but are inadequate enough to cause them neither to feel traditionally Eskimo nor culturally American. He is poorly identified as to sex and role, has poor frustration tolerance, and has weak defenses. Basically he is very agreeable, cooperative, and pleasant. He works for short periods of time, loses interest after awhile, has difficulty making important, meaningful decisions, and functions best under close directed supervision. Because of the lack of frustration tolerance he has difficulty in handling anxiety, pressures, and strains. Thus, with his weak defenses, a native can consume some liquor releasing his pent-up feelings and hostilities and his defense mechanisms are no real barrier at all. He has difficulty conforming to the expectations of regular hours and attendance, being able to comfortably quit, often with family support, after a few months in a job to pursue more immediate interests (Graves, 1965, p. 7-8).

As the young native goes to school he soon learns that he is expected to be self-reliant and not dependent (in a world over which he has little control), friendly (even to those people he may dislike), and maintain a sense of pride in his tradition (though all forces seem to be smothering it). On this matter Chance (1966, p. 78) has written:

> We may assume that these long-continued frustrations build up impulses toward aggression in the individual. Since others strongly condemn any overt expression of these feelings the individual simply supresses them except during sudden seemingly unexplained outbursts of temper during which a

> mother shouts at her children or a man beats his wife or destroys someone's property.

In other words, the natural independent feelings suddenly break through the dependency trained expectations.

The native culture dictates that one must underplay or conceal his feelings, especially if he is unhappy. Nevertheless, natives are sensitive to those that do express them. But because of his unwillingness to express feelings, the task of analyzing values is very difficult.

Graves has observed the value system and parent-child patterns of the Alaskan native. He sees that it is a result and expression of impact upon people in transition from the breakdown of one culture to the incorporation of another. This lack of cultural identity causes a loss of cultural self-esteem which may force the parents to cling to their children, fostering dependency. The Eskimo is at the stage when he is dissatisfied with the traditional life but is not prepared to succeed in the new way of life towards which he is striving.

The simple matter of enrolling in school and of attending regularly is not considered to be of any importance to the natives. They view school with suspicion, after having seen so many of their educated youngsters leave their community. The parents seem to want to hold on to their children out of fear of losing them. Thus, they don't care if they attend school or not. The students' tardiness and absenteeism is viewed by some as being manifestations of the adult native's lack of concern with

time, or of his unwillingness to interfere with the wishes of others--even his own children, or with his tradition of permissiveness in child rearing. Competition is a prominent feature of the American value system, and it is conspicuous in the school's operation. Many writers maintain, however, that cooperation, rather than competition, characterizes the natives' way of life (Berry, 1968, p. 75).

One pair of parents was concerned over their teenage boys having difficulties with their school teachers. "The boys were behind in school and were still attending the village school while most of their sixteen year old friends were away to boarding school. This put a lot of pressure on the boys at school. The parents claimed that the teacher would not give the boys additional help" (Davis, 1970, p. 66). The parents felt the teachers should give more help than the teachers were willing to give. Parents probably over-helped them to a point where the children became dependent. Their oldest boy was threatening not to finish school, causing the parents to panic since they felt that since he had no vocation, he would end up "just doing nothing" and live off welfare. Although the boy had been slow in education, he did appear to have adequate potential for completing school (Davis, 1970, p. 68). The parents felt caught between a desire to help their children maintain traditions of their culture and the realization that in order to gain financially it was necessary to compete in the "white man's world" (Davis, 1970, p. 69). This was made more difficult for the parents

when they said they felt that their children were taught in school not to respect their parents if their views conflicted with the teacher's opinion (Davis, 1970, p. 70). The native parents were struggling to keep their children on their sides through fostering dependency.

Many parents have mixed emotions about boarding school. It is a white man's institution and they are critical of the school for that very reason. They realize that schooling is necessary for their children's success in competing for a job, yet they feel they lack respect for parental authority when they return home (Davis, 1970, p. 17).

If the students return to village life after dropping out or graduating, they find it an impossible task of readjustment. Caught in a pull between two cultures, they become bewildered. At school they feel they were treated as adults, but at home they are treated as one of the kids (Davis, 1970, p. 18), a reflection of the parents' need to supplement their loss of identity.

The idea of terminating old cultures and traditions is a frightening aspect to them when considered realistically. In order for it to be successful four facts emerge. The native parent must find identity in the new culture in order to maintain his self-esteem so he has no need to cling to his children as the only thing left to maintain his identity. Chance (1966) states that:

> First, successful identity change requires that one must feel dissatisfied with his traditional identity. Second, there must be sufficient motivation for him to even want to bring about a change. Third, there must be adequate mastery of the roles associated with the new identity. Fourth, a new identity must be accepted by others held in esteem by the individual concerned (Chance, 1966, p. 95).

Looking back over the history of the Eskimo we see that for thousands of years their sense of identity as a group was strengthened by their own culture. Today as their people step into the modern world their identity as either "Eskimo" or "Indian" becomes weaker. This group is going through a transition from one way of life to another. But they need help in order to accomplish this, for in between the bridges lies water, and in that water is nothing to hold on to except their children.

A Review of Alaska Native High School Dropout Studies

A research report published by the University of Alaska and entitled Alaskan Native Secondary School Dropouts by Ray, Ryan and Parker (1962), was undertaken due to a need for some sort of comprehensive survey of the Alaskan native education program. As a result of the study it was discovered that only a small number of students were receiving secondary diplomas. An annual dropout rate over a ten year period from 1947-57 was found to be 15 percent and 20 percent respectively of all native students enrolled at Edgecumbe and Nome High Schools.

The Alaskan Native Secondary School Dropouts (Ray, Ryan & Parker, 1962) drew its information from records and interviews of students who

dropped out before graduating during the period from the 1949-50 school year through 1959-60. Its purpose was to find why the student dropped out, and what could be done to reduce the number. It concluded that conflicting environmental differences between school and home contributed to the problem.

A study of the Lathrop High School dropouts by Smail (1968) concerning itself with its native dropouts, was directed by the Fairbanks North Star Bourough School District and was aimed at its curriculum improvement. Even though the study never revealed the total number of students attending school at a given time, it did compare native and non-native dropouts. Results were that 22.37 percent of the total number of graduates were native compared to 77.69 percent of the total being non-native. The study concluded that there were significantly more natives than non-natives who left school early and that natives had a more serious dropout problem. Another conclusion stated, after having conducted personal interviews with a sample of students who had attended Lathrop, of which twenty-seven were native dropouts: "Native male dropouts interviewed indicated that almost unanimously that loss of interest in school work was the primary reason for leaving school." Although loss of interest was vaguely defined, the study further reported: "They just did not value a high school diploma as being worth the effort required to overcome obstacles which they found in their way in the local school" (Smail, 1968). This

might suggest the pupils did not see that being educated would help their personal problems nor did they feel the responsibility or have the initiative to contribute to their society--a dependency characteristic.

The interviews also uncovered the fact that their interest in school began to wane after the first five years in school, finally terminating the school experience just after entering high school, the peak of the adolescent emancipation period. All but two indicated that they were failing in at least one subject. Some felt that conflicts outside of school, often family influences, helped to create problems within it. All said they were aware of counseling services within the school, yet only one had used the service prior to dropping out. Dependent persons don't take the initiative to use the facilities. The study observed that native students need help in identifying with their own cultural heritage, and suggested that course work relating to native culture in grade school and high school would facilitate this aim. They also felt a loss of cultural identity and direction. They should be helped to understand how cultural values caused conflict between a minority and dominant culture, and how it might be minimized (Elias, 1971, pp. 16-19). This emphasizes the cultural gap between the old and the new. It suggests that this gap might be the cause of the high dropout rate due to a loss of cultural identity.

CHAPTER III

METHODOLOGY

Background Information

This study is a synthesis of several Alaskan dropout studies. Primarily used was A Comparison of the Characteristics of 259 Alaskan Native Students Who Dropped Out of School During the Academic Year 1969-1970, by Elias, Gundry, Merdler, Pehrson, Peterson, Price, Randall and Sparck. Also used was School Curriculum--Meeting Student and Community Needs? A Follow-up of Lathrop High School Graduates and Dropouts (1968) by Herbert Smail. Another study used was An Alaskan Native Dropout Study of Alaskan Native B. I. A. Boarding School Students by Atchison, Dunn and Hammond (1972). Data from these three studies were analyzed to determine trends and significant differences of school persistors and dropouts with attention to dependency factors. All the evidence was borrowed from these three studies and organized to formulate conclusions.

Selection of Sample

The Alaskan State Department of Education required that a withdrawal form be submitted for each student who left any public school for any reason.

Additionally, the Bureau of Indian Affairs kept similar records on every Alaskan native who left any Bureau of Indian Affairs school. Both of these records were made available, so the Elias study studied this dropout population with at least one-fourth Alaskan native blood who left school between the ninth and twelfth grades during the school year 1969-70. Interviews were held with those students who had dropped out that were still available in the area. Randomness resulted in those who were located and interviewed. This approach resulted in interviewing 62.4 percent of the total dropout population (Elias, 1971, p. 29).

The Lathrop study's population included all of the former students of Lathrop High School who graduated with the classes of 1964, 1965, and 1966, and those who would have graduated, but who dropped out. The student had to be enrolled for a period long enough to require the recording of a grade in his permanent record file.

The permanent records of the high school were searched and the graduates and dropouts were identified by name so that what information was not readily available in one file may have been found in another.

The investigators reviewed the school's record--making sure that the information gathered on the Data Collection Sheet was the most pertinent and complete. Information on the sheet was to determine what factor or factors in the student's school-related background had any effect on his decision to drop out (Smail, 1968. pp. 47-48).

The B. I. A. study consisted of 141 natives--93 persistors compared with 48 dropouts--all of whom were from boarding schools. They were from Mt. Edgecumbe, William R. Betty, and Chemawa Schools.

In all three studies the chi square test was used to determine if differences were significant. Obtained differences were considered to be significant if they reached or exceeded the .05 level. In a few instances where significance on the chi square test exceeded the .05 level, the level at which significance was established was specifically indicated (Elias, 1971, p. 33).

CHAPTER IV

PRESENTATION AND ANALYSIS OF DATA

Introduction

In most studies dropouts do not indicate that their personal family problems caused them to drop out. Evaluating this suggests the reasons they do give may not be valid in that they are superficial with the roots of their real reasoning remaining veiled. A common on the surface explanation is that they have "lost interest" in school. If one can deduce why they lost interest, headway can be made in examining the causation of dropping out. In fact, researchers have found that they are either unaware of any reasons, or will blame themselves or their families, or will project the blame on outside interests.

It has been suggested in this study that when "loss of interest" is analyzed so that "real" causes are uncovered, the major factors relate to dependency. Those that can not be attached to dependency are when the student must leave school due to economic deprivation in the family and get a job to support them, when the student is intellectually unable to handle the academia, or when pregnancy or health prevent attendance.

Dropping out in this study appears as a manifestation of the student emancipating from his dependent family ties. Other writers indicate that

they have no need to emancipate, that they have already reached their independence in dropping out and that they have no need to seek it. They feel that at this age they use their peers as frames of reference and that they do not have to refer to their parents. Yet 259 dropouts were asked what their best friends were doing, and 47 percent said most or all were going to school, where only 30 percent said not very many or none were in school. This suggests to this writer that the majority of dropouts were not dropping out because of their peers. This study attempts to show that the dropout is dependent and consequently has a stronger coalition to his parents than to his peers. It points up a tendency that dropping out has its early foundation in the home, and places a great responsibility on the parents for the training of the child to accept responsibility.

Eighty percent of dropouts thought that education was important. They desire it, yet they had deprived themselves of it by dropping out. Within them a problem must exist deterring them from this achievement. It could be intellectual, psychological, or physical. In the case of the Alaskans, researchers eliminated the physical aspect due to government medical assistance being offered. The intellectual element is out for the school curriculum is geared to the student, not vice versa. And, most normal people are able to complete the courses without major eruptions. Further, most dropouts have been found to have the intellectual ability needed to complete high school. So it seems that psychological factors may be the most

important contributors to dropping out of school.

Perhaps the student is destrous of something more than an education. In the tenth grade according to Smail (1968) the most important psychological need is to feel like a "person", responsible for his own life, accepted for what he is, and independent of all forms of control. Otherwise, he would rebel. The student who drops out is usually unhappy, not only because he is discouraged about his failure, but because he is unable to accept responsibilities and has failed to live up to the adult status (Smail, 1968, 1. 23).

CONCLUSION I: DEPENDENCY UPON THE PARENTS

A MAJOR PORTION OF THE NATIVE ALASKAN DROPOUTS MAY OCCUR BECAUSE OF A DEPENDENCY UPON THE PARENTS.

Evidence 1: Family Ties

See Table I. Significantly more students living with both real parents reported being needed at home frequently as a reason for leaving school (Elias, 1971, p. 91).

See Table II. Significantly more dropouts say being needed at home has occupied the major part of their time since they discontinued school as compared with persistors (Atchison, 1972, p. 60).

"The dropout generally felt that his support and help were needed at home" (Smail, 1968, p. 24).

TABLE I

BEING NEEDED AT HOME AS AN OBSTACLE TO RESPONDENT'S PREFERRED OCCUPATION, ALASKA NATIVE DROPOUT STUDY, 1969-1970

What holds you back from doing what you would like for a living?	Lived with both RP		Did not live with both RP	
	Number	Percent	Number	Percent
Needed at home	64	37.7	25	28.1
Other reason	106	62.3	64	71.9
Total	170	100.0	89	100.0

"They [dropouts] readily admitted that they stayed home from school on many occasions for little or no reason" (Smail, 1968, p. 106).

Discussion:

Being needed at home is an attention-seeking behavior reinforced by maternal protection producing dependency. The relationship of both natural parents seems to even tighten the dependency need, thus keeping a tighter reign on the children. The dependency of the child is apparent if he drops out of school merely to alleviate any uneasiness he may encounter in a school situation to return to a more comfortable family atmosphere.

Also the dependent person will retreat to home. When he is not able to undertake the responsibility of the world, he retreats to the home where

the parents will take the burden as well as reinforce dependent behavior (Bandura & Walters, 1963, p. 140).

TABLE II

ACTIVITIES WHICH OCCUPIED THE MAJOR PART OF THE TIME OF STUDENTS WHO HAD DISCONTINUED SCHOOL AT SOME TIME, ALASKAN NATIVE B. I. A. BOARDING SCHOOL STUDENTS, PERSISTORS, 1970-1971, AND DROPOUTS, 1969-1970

Major time use since leaving school	Persistors		Dropouts	
	Number	Percent	Number	Percent
1 Employed			6	12.5
2 Unemployed			9	18.8
3 Military			1	2.1
4 Vocational training	2	2.2		
5 Helping at home	13	14.0	22	45.8
6 Re-enrolled in school	4	4.3	3	6.3
7 Married-housewife			2	4.2
8 Other	3	3.2	5	10.4
9 Never left school	70	75.3		
No response	1	1.1		
	93	100.1	48	100.1

Evidence 2: Cultural Ties

See Table III. Significantly more students living with both real parents felt being a native held them back, as compared to those not living with both real parents that felt that being a native did not hold them back (Elias, 1971).

TABLE III

BEING A NATIVE AS AN OBSTACLE TO RESPONDENT'S PREFERRED OCCUPATION, ALASKA NATIVE DROPOUT STUDY, 1969-1970

What holds you back from doing what you would like for a living?	Lived with both RP		Did not live with both RP	
	Number	Percent	Number	Percent
Being a native	39	22.9	10	11.2
Other reason	131	77.0	79	88.8
Total	170	99.9	89	100.0

Discussion:

Real parents tend to be controlling, overindulgent, possessive (Schaefer, 1959, p. 226), and seem to be less hostile than unnatural parent Gorlow & Katkovsky, 1968, p. 458). They are more likely, then, to instill dependency behaviors within their children. Being a "native" is the explanation the children have for this feeling of dependency, and they refer to it negatively in that they believe it holds them back. The disrupted family may contribute to greater independence since a loosening of family ties

would cause less reasons to return home. In the disrupted family, members, being more independent, would give other reasons than homesickness for leaving school.

Evidence 3: Homesickness

See Table IV. Significantly more homesickness was reported by students living with both real parents (Elias, 1971).

TABLE IV

HOMESICKNESS AS THE MOST IMPORTANT REASON FOR LEAVING SCHOOL, ALASKA NATIVE DROPOUT STUDY, 1969-1970

Most important reason for leaving school	Lived with both RP		Did not live with both RP	
	Number	Percent	Number	Percent
Homesickness	18	10.6	0	0
Other reason	152	89.4	89	100.0
Total	170	100.0	89	100.0

"Of the five who dropped out of school in the rural boarding home program, three left because of family ties and homesickness, one family moved out of the area, and one became pregnant while home on Christmas vacation (Smail, 1968, p. 70).

Discussion:

Homesickness is a characteristic of the dependent child who is not used to being without closeness, comfort, and attention (Sechrest & Wallace, 1967, p. 324). Since he feels he is needed at home, which is reinforced by a maternal protection (Longstreet, 1968, p. 430), the dependent child has problems ignoring these emotions when away from home.

Evidence 4: Desire for Help

See Table V. Significantly more dropouts thought they were not getting as much help as persistors (Atchison, 1972, p. 71).

TABLE V

RESPONSES CONCERNING THE EXTENT TO WHICH THE B. I. A. RENDERED ASSISTANCE, B. I. A. ALASKAN NATIVE BOARDING SCHOOL STUDENTS, PERSISTORS, 1970-1971, AND DROPOUTS, 1969-1970

Item	Persistors		Dropouts	
	Number	Percent	Number	Percent
1 None	30	32.3	31	64.6
2 Little contact, no help	4	4.3	2	4.2
3 Much contact, no help	3	3.2	5	10.4
4 Little contact, much help	15	16.1	4	8.3
5 Much contact, much help	34	36.6	6	12.5
No response	7	7.5	—	—
	93	100.0	48	100.0

"The native dropout ranked information and guidance for wise occupational choice much higher than any other group" (Smail, 1968, p. 95)

"Counseling was more important to the native than to the non-native" (Smail, 1968, p. 103).

Discussion:

The dependent child constantly is soliciting assistance in his behavior, which is learned from an overprotecting maternal influence (Longstreet, 1968, p. 430). Often he does not need any greater amount of help than does the normal, independent child; yet, he is addicted to his search for it and never feels he has enough of it. Indeed, his pursuit for aid is in itself an attention-seeking device (Longstreet, 1968, p. 358). He has been deprived of responsibilities through his life, and sometimes he often does need more help than the normal child.

Evidence 5: Sense of Responsibility

See Table VI. Dropouts felt that whatever they did had little effect on them (Atchison, 1972, p. 69).

Discussion:

The dependent child has never been given the opportunity to accept responsibility. This characteristic definitely marks dependency, for children learn independency through the acquisition of responsibility (Hurlock, 1956, p. 359). Lacking initiative and motivation due to this

void, he is careless and feels he has no control over his life. Dropouts show less concern about earning a living (NEA, 1967, p. 27) because of their habit of relying on others. Their attitude is that someone will always take care of their wants, overuling the notion of themselves taking the responsibility.

TABLE VI

RESPONSE TO THE QUESTION "WHAT I DO HAS LITTLE EFFECT ON WHAT HAPPENS TO ME," ALASKAN NATIVE B. I. A. BOARDING SCHOOL STUDENTS, PERSISTORS, 1970-1971, AND DROPOUTS, 1969-1970

Item	Persistors		Dropouts	
	Number	Percent	Number	Percent
1 Agree	29	31.2	26	54.2
2 Disagree	61	65.6	22	45.8
No response	3	3.2	—	—
	93	100.0	48	100.0

Evidence 6: Self Image

"The native of Interior Alaska had a devalued student image" (Smail, 1968, p. 20).

"Upon questioning they did not ask the teacher to explain things they did not understand for fear of being considered 'stupid' by other members of the class" (Smail, 1968, p. 106).

See Table VII. Significantly more dropouts rate themselves lower in comparison to persistors (Atchison, 1972, p. 57).

TABLE VII

STUDENT'S SELF-RANKING IN TERMS OF OVERALL ABILITY IN COMPARISON TO OTHER CLASSMATES, ALASKAN NATIVE B. I. A. BOARDING SCHOOL STUDENTS, PERSISTORS, 1970-1971, AND DROPOUTS, 1969-1970

Item	Persistors		Dropouts	
	Number	Percent	Number	Percent
1 High	2	2.2		
2 Above average	9	9.7	14	29.2
3 Average	64	68.8	16	33.3
4 Below average	10	10.8	17	35.4
5 Bottom	4	4.3	1	2.1
No response	4	4.3		
	93	100.1	48	100.0

"Dropouts . . . had a feeling of not belonging" (Smail, 1968, p. 23).

Discussion:

The dependent person, having a weak self image (NEA, 1967, p. 34) has lost his initiative and ego strength (Kirkpatrick, 1963, p. 239) due to his lack of accomplishment and achievement. The child gives the credit for any accomplishment to the person controlling him. As a result of the

parents' permissiveness and overprotection, the child seeks external rewards rather than performing tasks that stem from inner motivation. His yearning for attention is symptomatic of this unfulfillment (Longstreet, 1968, p. 358) along with his inclination to give socially accepted reasons for his seemingly inappropriate conduct (NEA, 1967, p. 9). When parents neglect to give responsibility to their children, dependency is formed, which causes a low self image. Also related with his low self image is his inability to stand for what he believes. This may affect the research because the dropouts are known to give reasons which are the most socially accepted, especially for this study since dependency has such strong negative connotations. Dependent persons also prefer to protect their parents' actions.

Adolescence is the period for the boy or girl to think of himself as an independent agent. If he is not able to take this role upon himself he is insecure, and he has a right to be. His self concept has already acquired submission instead of mastery, incompetency instead of competency, and insociability instead of sociability (Staton, 1963, p. 176).

Evidence 7: Need for Support

See Table VIII. "Native students ranked 'parent-counselor conferences before dropping out of school' (item 42) and 'orientation to the high school building and educational program' (item 43) higher than the non-native students and teachers" (Smail, 1968).

TABLE VIII

LEVEL OF SIGNIFICANT DIFFERENCES BETWEEN THE VARIOUS SUBGROUPS BASED ON THE CRITICAL RATIOS OF THE SIXTEEN VARIABLES INCLUDED IN THE GENERAL STATEMENTS ABOUT THE TOTAL SCHOOL PROGRAM, CARD NUMBERS 31-46

Card Number	General Statements About the Total School Program	Teachers				Native Dropouts			Non-Native Dropouts		Native Graduates
		Native Dropouts	Non-Native Dropouts	Native Graduates	Non-Native Graduates	Non-Native Graduates	Native Graduates	Non-Native Dropouts	Native Graduates	Non-Native Graduates	Non-Native Graduates
42	Parent-counselor conference before dropping out of school	NSD	NSD	NSD	NSD	.01	NSD	NSD	NSD	NSD	NSD
43	Orientation to the high school building and educational program	NSD	NSD	NSD	NSD	.01	NSD	NSD	NSD	NSD	.05

Discussion:

The dependency of the native could account for the native rating parental influence more important to his school work than the non-native does. Underneath the struggling emancipating native may be the dependent child. When he needs help he relies on his parents only when he is unaware of this reliance since overtly he resents himself doing it. He depends on his parents to help him in times of crisis and hopes that teacher-parent conferences will help him stay in school (Sechrest, 1967, p. 425). Thus, this action indicates a double message: "I need you," but yet, "I hate you," as he resents this reliance.

Evidence 8: Non-aggressiveness

"Disciplinary problems were confined mainly to tardiness and truancy among native dropouts interviewed" (Smail, 1968, p. 106).

"There were no reported conflicts with school authorities as a result of aggressive behavior in any way, but some expressed the feeling that problems outside the school created problems within the school with school authorities and their peer group" (Smail, 1968, p. 107).

"Non-native dropout males usually had discipline problems at school" (Smail, 1968, p. 115).

Discussion:

The dependent person has been afraid to question authority because of a lack of confidence and initiative. Early in life he has learned to submit

himself to authority and has learned to depend on his parents. He is not aggressive and fears free expression. The dependent person who cannot break this dependency tie will always submit to authority and feel it is the right thing to do.

Many times he shows his aggression indirectly so as to not upset the authority, since he has fear and lack of confidence. Rather than expressing his feelings freely he manifests them through less aggressive ways.

The major reason for dropping out was because of truancy. The least prominent reason was for fighting and being aggressive (Office of Instructional Services, Hawaii, p. 7). A strong symptom of dependency is non-aggression (Longstreet, 1968, p. 361). Most dropouts tend to be well-behaved in school since only 21 percent had behavioral and delinquent problems (NEA, 1967, p. 22). Tardiness, truancy, and smoking are less aggressive ways of expressing themselves. The less dependent child will have more disciplinary problems at school of a more aggressive nature.

The parents of the dependent child either is submissive or controlling and are loved by him. He has not learned nor desires aggression and does not want to hurt anybody--especially his parents because of the love they convey to him.

Evidence 9: Permissiveness

"Most of the dropouts felt they had very permissive parents" (Small, 1968, p. 114).

". . . found a high level of permissiveness. . . for the Eskimo child" (Smail, 1968, p. 19).

Discussion:

Parents that are permissive foster dependency in their children (Sechrest, 1967, p. 323). Even though the child is left alone, the isolation does not encourage him to be independent (Hurlock, 1956, p. 352).

"Children displayed more attention-seeking behavior in the presence of non-responsive adults than one who centers attention on the children" (Bandura, 1963, p. 145). During childhood the parents allow the child greater freedom than he can take responsibility for. Thus, if the child is unable to cope with it, the parents automatically assume the chargeability. Permissiveness is a form of overprotection, and when the parent takes the responsibility and performs tasks for the child, dependency is created (Longstreet, 1968, p. 358). On the other hand, a child who is given responsibility and who is able to accept it, becomes the opposite of a dependent child--he becomes autonomous and is independent (Hurlock, 1956, p. 359). Allowing a child freedom does not produce autonomy unless responsibility is given along with it.

Most studies show that the attitude of the parents have a great effect on the success of their student, i. e., the more positive their attitude, the better chance the child has of graduating. A negative attitude on their part seems to often preclude graduation (Bulletin of the Bureau of School Services,

Kentucky, 1953, p. 27). And interestingly enough, these dropouts show less concern over earning a living which is indicative of their lives that have been void of responsibility (NEA, 1967, p. 56). The child neither feeling responsibility nor motivation for school is not rewarded for any achievement. His natural drive for emancipation from his parents does not help him acquire independence and responsibility, so he drops out, feeling that the only alternative for him is to excel in activities outside the educational framework. And thus, emancipation for this student is sought outside school.

CONCLUSION II: EMANCIPATION FROM PARENTAL CONTROL

THE NATIVE ALASKAN MAY BE STRUGGLING FOR INDEPENDENCE OF PARENTAL CONTROL.

Evidence I: Marital Aspirations

See Table IX. Significantly more non-native dropouts tended to marry more often than non-native graduates (Smail, 1968).

"Pregnancy and wanting to get married were the main reasons for girls dropping out of school" (Smail, 1968, p. 114).

"Many of the girls who left school early wanted to get married or had become pregnant" (Ray, 1962, p. 24).

TABLE IX

PRESENT MARITAL STATUS OF THE PREVIOUS STUDENTS WHO RETURNED THE T. L. H. S. OPINIONNAIRE

Status	Non-Native Dropouts (N = 27)		Non-Native Graduates (N = 219)	
	Number	Percent	Number	Percent
Single	14	51.85	160	73.06
Married	12	44.44	56	25.57
Divorced	0	0.00	3	1.37
No Answer	1	3.70	0	0.00
Total	27	99.99	219	100.00

Discussion:

The maturing adolescent in seeking freedom, individuality, and self worth often reverts to marriage as a means of striving for independence. Marriage is the primary reason for dropping out among females (Fassold, 1966-67, p. 2), and signifies their greatest wish to evade parental protection, sever any parental influence that previously may have caused dependence, and to effectuate their own individuality (Holt, 1964, p. 59). The act of marriage compels the young woman to leave school, which is a necessary action in order to accomplish leaving home (Holt, 1964, p. 46).

Evidence 2: Suppressed Emotions Toward Parents

"In each case the incarceration was a result of excessive drinking" (Smail, 1968, p. 115).

A young Eskimo man who is on the staff at Mount Edgecumbe said: "Still another thing that causes trouble sometimes is that the Eskimos, if they have trouble or something bothering them, they just bottle it up and keep it to themselves and don't tell anyone about it till it gets so bad that it just makes them miserable, and they want to leave. Everyone is surprised because they didn't know it, but they were probably having trouble for a long time. I'm that way myself--just can't help it. I think sometimes that the Eskimo thinks that if he has trouble, it's for himself; it's nobody else's business. Maybe he is ashamed or afraid to talk to anybody. (Why?) Because he thinks that they wouldn't be interested. He might be bothering them. He doesn't think that his problem is important to anybody else. (How about his parents back home? Does he tell his problems to his parents?) No, even at home I remember it was that way with me. When I had a problem I almost never discussed it with my parents. People didn't do this. You felt the same way as I said, it was your problem, and you felt it wouldn't interest anybody else, even your parents. So you kept it to yourself" (Smail, 1968, p. 18).

"The native student usually did not discuss his school related problems with his parents" (Ray, 1962, p. 22).

Fifty-eight point three percent of the native dropouts never talked to their parents about their choice of life's work as compared to 41 percent of persistors. (See Table XIII)

Discussion:

Expression of feelings is not exhibited by the native dropout. Although this may be related to his cultural upbringing, he still feels others wouldn't be interested in his thoughts. Furthermore, often he feels guilty or ashamed because of them and bears the full responsibility wholly upon himself. Among native families it was found that communication within the home was less in homes of dropouts than in homes of persistors (NEA, 1967, p. 34). Dropouts felt their families were less understanding and accepting and less happy than homes of persistors (NEA, 1967, p. 28). A symptom of this communication vacuum is that dropouts resisted going to their family for advice (Longstreet, 1968, p. 246). Their intense emotions that prompt them to want to keep their thoughts to themselves are a symptom of breaking through any dependent lines.

Alcoholics have also generally been found to be non-aggressive individuals and persons who do not want to harm others. It seems to be their escape. Those natives incarcerated were not because of aggressive behaviors (Longstreet, 1968).

Evidence 3: School Persistence

See Table X. Significantly more non-natives left high school at an even rate as opposed to native dropouts who left during the tenth grade (Smail, 1968).

See Table X. Significantly more non-natives attend school longer than natives before dropping out (Smail, 1968).

TABLE X

YEAR DROPOUTS LEFT SCHOOL BY SEX AND RACE

	Non-native				Native			
	Male (N = 157)		Female (N = 138)		Male (N = 38)		Female (N = 47)	
Year	No.	%	No.	%	No.	%	No.	%
Freshman	40	25.48	33	23.91	20	52.63	14	29.79
Sophomore	57	36.30	32	23.19	8	21.05	20	42.55
Junior	30	19.11	39	28.26	6	15.79	8	17.02
Senior	30	19.11	34	24.64	4	10.53	5	10.64
Total	157	100.00	138	100.00	38	100.00	47	100.00

Discussion:

Because of the need to emancipate from dependency the native uses dropping out. The non-native does not have this need and remains in school.

At the age of fourteen and fifteen, during the tenth grade, most boys are trying to throw off their label of "children" and strive for independence

(Blair & Jones, 1964, p. 9). However, it seems Table X illustrates that non-natives do not need to emancipate at this time as much as does the native. The more mature non-native is able to attend school longer than the less mature native. Even though the mature person emancipates he does not have to manifest this symptom by dropping out of school. One study shows the effect of emancipation during this age. None of the students with IQ's above 114 dropped out of school prior to the eleventh grade, but 75 percent of this group of students dropped out during the eleventh and twelfth grades (Bulletin of Bureau of School Services, Kentucky, 1953, p. 38).

> When dropouts were asked why they were leaving they usually gave reasons that indicated they believed their actions would lead to a self-improvement. Thus, most of these dropouts reported that they were taking a step toward independence in an adult world. Teachers' marks, test scores, and counselors' estimates of their maturity, however, all indicate that dropouts were less ready for life than most of their classmates who remained in school (Holt, 1964, p. 53).

Evidence 4: Male-Female Emancipation Comparisons

See Table X. Significantly more native and non-native females go to school longer than males (Smail, 1968).

"Significantly more female students left more frequently because of personal problems" (Elias, 1971, p. 97).

Discussion:

When the male reaches a crisis where he cannot deal with his personal issues nor control himself he bursts outward and endeavors to leave his

troubles by dropping out, which is a sign of immaturity. As the emotional maturity level rises the dropout rate decreases (Holt, 1964, p. 28). Females have a lower rate of dropping out in the years that males have their highest rate, indicating their maturity (Bulletin of the Bureau of School Services, Kentucky, 1953, p. 35). It is interesting to note that their most frequently given reason was because of personal problems. Apparently the female has been bottling up these unsolved problems while the male was avoiding them evidenced by his dropping out.

Evidence 5: Admittance to Family Problems

See Table XI. Significantly more persistors admitted that family problems contributed to difficulties in school than dropouts (Atchison, 1972, p. 84, Item 36).

See Table XII. Significantly more dropouts not living with both parents admitted that the reason for leaving school was for personal reasons rather than school related problems (Elias, 1971).

See Table XIII. Significantly more parents of persistors were happier about their child's choice of occupation than parents of dropouts (Atchison, 1972, p. 40).

See Table XIV. Significantly more dropouts not living with both real parents gave family problems as the main reason for leaving school (Elias, 1971).

TABLE XI

RESPONSE CONCERNING THE EXTENT TO WHICH FAMILY PROBLEMS CONTRIBUTED TO DIFFICULTY IN SCHOOL, ALASKAN NATIVE B. I. A. BOARDING SCHOOL STUDENTS, PERSISTORS, 1970-1971, AND DROPOUTS, 1969-1970

Item	Persistors		Dropouts	
	Number	Percent	Number	Percent
1 Great deal	3	3.2	7	14.6
2 Some	17	18.3	3	6.3
3 Hardly any	20	21.5	3	6.3
4 None	49	52.2	35	72.9
No response	4	4.8	—	—
	93	100.0	48	100.1

Discussion:

Dropouts not living with both real parents (See Table XII) and persistors (See Table XI) readily acknowledge that their families contribute to their scholastic failure. Dependent people, however, do not blame their failure in school on their parents, since they feel guilty in doing so (London, 1968, p. 161). While they admit there are family problems, they will not attribute this to their failure in school (NEA, 1967, p. 28). Dropouts living with both real parents exhibit dependency since they project their failure in school onto teachers, rejecting peers, and

TABLE XII

A COMPARISON OF LIVING ARRANGEMENTS FOR STUDENTS LEAVING SCHOOL FOR SCHOOL RELATED REASONS AND THOSE WHO LEFT FOR PERSONAL REASONS, ALASKA NATIVE DROPOUT STUDY, 1969-1970

Where Student Lived	School Related Reasons for Leaving		Personal Related Reasons for Leaving	
	Number	Percent	Number	Percent
With parents, parent, step- or foster parents	84	72.5	81	56.7
Other than parents	32	27.6	62	43.4
Total	116	100.1	143	100.1

conflicting outside interests rather than upon parents or families (London, 1968, p. 162). School personnel placed the responsibility on the student himself and his family (Holt, 1964, p. 43). Yet, the dropout may not recognize the reasons for his failure and may tend to give the most socially accepted reasons (NEA, 1967, p. 9). It could be perceived from Table XIII that there does exist more friction in the dropout's family than in the persistor's.

Evidence 6: Childhood Symptoms

Native dropouts recognized a loss of interest in school about the fifth and sixth grades (Smail, 1968, pp. 106, 114).

TABLE XIII

PARENTAL APPROVAL CONCERNING CHOICE OF OCCUPATION, ALASKAN NATIVE B. I. A. BOARDING SCHOOL STUDENTS, PERSISTORS, 1970-1971, AND DROPOUTS, 1969-1970

Item	Persistors		Dropouts	
	Number	Percent	Number	Percent
1 Not at all			1	2.1
2 Not very			3	6.3
3 Somewhat	5	5.4	5	10.4
4 Quite	21	22.6	4	8.3
5 Very	26	28.0	6	12.5
6 Never talked about it	38	40.0	28	58.3
No response	3	3.2	1	2.1
	93	99.2	48	100.0

TABLE XIV

FAMILY PROBLEMS AS THE MOST IMPORTANT REASON FOR LEAVING SCHOOL, ALASKA NATIVE DROPOUT STUDY, 1969-1970

Most important reason for leaving school	Lived with both RP		Did not live with both RP	
	Number	Percent	Number	Percent
Family problems	12	7.1	17	19.1
Other reason	158	93.0	72	80.9
Total	170	100.0	89	100.0

"Dropouts recognized that their school difficulties started in the elementary school years, not in junior high or high school" (Smail, 1968, p. 114).

Discussion:

Tenth graders lost interest in school because of a major emancipation period, sixth graders also lose interest due to a pre-adolescent minor emancipation period that occurs during the fifth and sixth grades. This is the period where the child becomes socially aware of others. The girl leaves her dolls and the boy leaves his "childish" games and becomes socially oriented (Meir, 1965, p. 71). They are now concerned with parties, dances, and their self-images.

During this minor emancipation period dropouts occur between the fifth and seventh grades (ages nine to eleven) (Meir, 1965, p. 55). One of the reasons for this dropping out may be connected with a dependency they have developed, as studies show that as early as nine years old a child experiences failure in school because of dependency (Meir, 1965, p. 75). In one study, the most commonly given reason for dropping out of elementary school is that they are needed at home to help out. The least given reason is because school is too hard, which again points out a possible dependency (Meir, 1965, p. 75). Erik Erikson has written that "on the whole, the child (of ages 9-11) faces the universal crisis of combating

his attachment to his parents" (Meir, 1965, p. 46). During the time of emancipation dependency is manifested by dropping out of school.

Evidence 7: Family Influences

"Dropouts usually had siblings who had also dropped out of school" (Small, 1968, p. 114).

See Table XV. Significantly more dropouts had siblings that dropped out than persistors (Atchison, 1972, p. 41).

Discussion:

Dependency is learned early in life and is not developed during the emancipation period. "Infant love lays the foundation for later dependency" (Longstreet, 1968, p. 361).

"Nearly all studies of the problem of early withdrawal from school have stressed the importance of family background" (NEA, 1967, p. 22).

Due to siblings being influenced by their siblings who dropped out at one time, they often drop out as well.

Evidence 8: Authority Resentment

"The dropout had a strong resentment towards school control" (Small, 1968, p. 20).

"The dropout usually was distrustful and resentful towards adults" (Small, 1968, p. 23).

TABLE XV

NUMBER OF SIBLINGS WHO LEFT SCHOOL BEFORE GRADUATING, ALASKAN NATIVE B. I. A. BOARDING SCHOOL STUDENTS, PERSISTORS, 1970-1971, AND DROPOUTS, 1969-1970

Item	Persistors		Dropouts	
	Number	Percent	Number	Percent
0	50	53.8	0	
1	19	20.4	21	43.8
2	8	8.6	16	33.3
3	8	8.6	4	8.3
4	4	4.3	4	8.3
5	2	2.2		
6	1	1.1	3	6.3
7	1	1.1		
8	0			
9 or more	0			
	93	100.0	48	100.0

See Table XVI. Significantly more dropouts had more problems with teachers than persistors (Atchison, 1972, p. 53).

See Table XVII. Significantly more persistors got more jobs through friends and teachers than dropouts (Atchison, 1972, p. 59).

TABLE XVI

RESPONSE CONCERNING THE EXTENT TO WHICH TROUBLE WITH TEACHERS CONTRIBUTED TO DIFFICULTY IN SCHOOL, ALASKAN NATIVE B. I. A. BOARDING SCHOOL STUDENTS, PERSISTORS, 1970-1971, AND DROPOUTS, 1969-1970

Item	Persistors		Dropouts	
	Number	Percent	Number	Percent
1 Great deal	1	1.1	4	8.3
2 Some	19	20.4	7	14.6
3 Hardly any	31	33.3	8	16.7
4 None	37	39.8	29	60.4
No response	5	5.4	—	—
	93	100.0	48	100.0

"Dropouts could not identify anyone who was the most helpful to them either in or out of school" (Small, 1968, p. 115).

"Dropouts felt that there was no one they could talk to in their elementary and junior high school years; they regarded teachers and principals as those in authority who were above them" (Small, 1968, p. 114).

Discussion:

The struggle of emancipation from parental authority causes resentment which descends not only upon the parents, but to any authority figure. They strive for independence and resist dependence upon adults (Bandura,

TABLE XVII

COMPARISON OF REFERRALS FOR EMPLOYMENT, B. I. A. ALASKAN NATIVE BOARDING SCHOOL STUDENTS, PERSISTORS, 1970-1971, AND DROPOUTS, 1969-1970

Item	Persistors		Dropouts	
	Number	Percent	Number	Percent
1 Unemployed	11	11.8	20	41.7
2 Personal contact	16	17.2	14	29.2
3 Family	9	9.7	3	6.3
4 Newspaper advertisement				
5 Friends	14	15.1	2	4.2
6 Teacher	2	2.2		
7 Counselor	7	7.5	1	2.1
8 Manpower Center	3	3.2	1	2.1
9 Other	18	19.4	7	14.6
No response	13	14.0	—	—
	93	100.0	48	100.2

1963, p. 25). Thus, the school with its rules and teachers are also resented. Because of the hatred the dependent person has toward authority figures, no help is sought from these people. The dropout cannot accept authority that can help him, so no one is left who can help.

CONCLUSION III: DEPENDENCY VERSUS DISINTEREST

THE REASON NATIVE ALASKAN STUDENTS DROP OUT MAY BE DUE MORE TO DEPENDENCY THAN A DISLIKE FOR SCHOOL.

Evidence 1: Educational Values

See Table XVIII. Significantly more natives drop out than non-natives (Smail, 1968).

TABLE XVIII

NATIVE AND NON-NATIVE ETHNIC GROUPS BY DROPOUTS AND GRADUATES

	Native (N = 125)		Non-native (N = 1116)	
	No. of Students	Percent of Total Natives	No. of Students	Percent of Total Natives
Dropouts	85	68.00	295	26.43
Graduates	40	32.00	821	73.57
Total	125	100.00	1116	100.00

See Table XIX. Ninety-four percent non-natives and 75 percent natives have IQ's high enough to complete high school (Smail, 1968).

Eighty percent of the native dropouts value the importance of education with no significant difference among native persistors (Elias, 1971, p. 160).

TABLE XIX

INTELLIGENCE QUOTIENTS

IQ	Non-native Dropouts (N = 295)		Native Dropouts (N = 85)		All Dropouts (N = 380)		Non-native Graduates (N = 816)		Native Graduates (N = 40)		All Graduates (N = 856)		Total Population (N = 1236)	
	No.	Percent	No.	Percent	No.	Percent	No.	Percent	No.	Percent	No.	Percent	No.	Percent
0 - 69	4	1.36	6	7.06	10	2.63	2	0.25	0	0.00	2	0.23	12	0.97
70 - 79	8	2.71	9	10.59	17	4.47	4	0.49	0	0.00	4	0.47	21	1.70
80 - 89	31	10.51	22	25.88	53	13.95	39	4.78	8	20.00	47	5.49	100	8.09
90 - 99	54	18.30	13	15.30	67	17.63	102	12.50	8	20.00	110	12.85	177	14.32
100 - 109	65	22.04	5	5.88	70	18.42	156	19.12	12	30.00	168	19.62	238	19.26
110 - 119	36	12.20	2	2.35	38	10.00	186	22.79	5	12.50	191	22.31	229	18.53
120 - 129	10	3.39	2	2.35	12	3.16	123	15.07	2	5.00	125	14.60	137	11.08
130 and over	3	1.02	0	0.00	3	0.79	59	7.23	1	2.50	60	7.01	63	5.10
No test recorded	84	28.47	26	30.59	110	28.95	145	17.77	4	10.00	149	17.41	259	20.95
Total	295	100.00	85	100.00	380	100.00	816	100.00	40	100.00	856	99.99	1236	100.00

Discussion:

Although lack of ability is often a cause for dropping out, it is a fallacy to believe that students drop out mostly due to that. Studies are cited where 41 percent of the dropouts in the eleventh grade (the highest dropout frequency grade) had IQ's in the top quartile of their class. In a sample of 21,000 students, 61 percent had IQ's above 90, and 39 percent had IQ's below 90 (NEA, 1967, p. 13). And in a study concerned with 495 students repeating classes, 15 percent had IQ's above 114, 12 percent had IQ's of 105-114, 31 percent had IQ's of 95-105, and 31 percent had IQ's below 85 (Bulletin of the Bureau of School Services, Kentucky, 1953, p. 43). Thus, lack of ability cannot be cited as the only reason for dropping out. As indicated by the evidence, the IQ ratio does not correspond with the drop out ratio, thus demonstrating that the natives' high drop out rate is not due only to a lack of ability nor negative cultural bias. "The continuance of the native student was dependent upon other than academic achievement alone" (Smail, 1968, p. 73).

Another interesting finding is that at the time of dropping out the native had a lower grade point average than the non-native, which may indicate that he does value education more because he may suffer a greater loss of self esteem than the non-native (Smail, 1968).

Evidence 2: Occupational Interests

See Table XX. Significantly more persistors than dropouts had occupations (Atchison, 1972, Item 55, p. 88).

TABLE XX

RESPONSE CONCERNING THE TYPE OF OCCUPATION HAD WHEN WORKED, B. I. A. ALASKAN NATIVE BOARDING SCHOOL STUDENTS, PERSISTORS, 1970-1971, AND DROPOUTS, 1969-1970

Item	Persistors		Dropouts	
	Number	Percent	Number	Percent
Occupations	83	89.2	24	50.0
Don't know	5	5.4		
None	5	5.4	24	50.0
	93	100.0	48	100.0

Discussion:

This evidence is to show that other occupational interests are not a major influence effecting dropouts.

Often it is assumed that students drop out of school for financial reasons; however, some studies find this untrue (NEA, 1967, p. 27). Government subsidizations are furnished to provide proper educational conditions. NEA quotes Cervantes in his study: "Less than 5% of the dropouts could be judged to have withdrawn because they could not afford to continue in school" (NEA, 1967, p. 28).

The dropout's choice to work is not as much a financial need as it is

a psychological need. In a study of 5,000 dropouts, 34 percent wanted to work while only 13 percent said they needed money (NEA, 1967, p. 10). The dropout seeks a job as a means to achieve, accomplish, and gain a sense of responsibility in the struggle to become independent (Blair & Jones, 1964, p. 34). Nevertheless, he cannot persevere in his occupation and soon quits, which is similar to his previous educational experience. Thus, "The U. S. Dept. of Labor also found that all graduates had more work experience during school years than all dropouts (70 percent compared with 39 percent)" (NEA, 1967, p. 27).

Evidence 3: Future Plans

See Table XXI. Significantly more dropouts do not know what they would like to do for a living as compared to persistors (Atchison, 1972, Item 60, p. 89).

TABLE XXI

PREFERRED OCCUPATIONS, B. I. A. ALASKAN NATIVE BOARDING SCHOOL STUDENTS, PERSISTORS, 1970-1971, AND DROPOUTS, 1969-1970

Item	Persistors		Dropouts	
	Number	Percent	Number	Percent
Expressed Preference	78	83.9	33	68.7
Don't know	15	16.1	15	3.13
	93	100.0	48	100.0

See Table XXII. Significantly more dropouts had no definite plans for the next year as compared to persistors (Atchison, 1972, p. 66).

TABLE XXII

DEFINITE PLANS FOR THE NEXT YEAR, ALASKAN NATIVE B. I. A. BOARDING SCHOOL STUDENTS, PERSISTORS, 1970-1971, AND DROPOUTS, 1969-1970

Item	Persistors		Dropouts	
	Number	Percent	Number	Percent
1 Return to school	55	59.1	25	52.1
2 Work	2	2.2	3	6.3
3 Voc Ed	26	28.0	4	8.3
4 Military	1	1.1	2	4.2
5 Get married	1	1.1	2	4.2
6 Other definite plans	2	2.2	2	4.2
7 No definite plans	6	6.5	10	20.8
	93	100.2	48	100.1

Discussion:

The dependent person is often immobilized and demotivated because of his lack of confidence to perform. This is a result of the parents never allowing the child the practice of assuming responsibility early enough. As the parents begin to relinquish control, the child experiences conflicts, and may even feel the removal of an emotional support at a time when it is sorely needed (Blair, 1964, p. 31).

"Adolescence, then, requires the experience of accepting opportunities for self-determination and the responsibility for the results of the use of those opportunities" (Staton, 1963, p. 177).

Therefore, responsibility is the key to independence. The normal adolescent is motivated, takes initiative, and is eager to achieve when he has acquired a mature sense of responsibility (Staton, 1963, p. 78).

Evidence 4: Educational Interests

"Many of the native students who left school early were interested in school" (Ray, 1962, p. 96).

"They were in favor of a night high school" (Smail, 1968, p. 114).

Discussion:

The evidence explains loss of interest in school, defending the fact that dependency is still a more influential cause of dropping out.

Most studies show that loss of interest is the main cause of dropping out. If the dropout lacks interest in school, it exists only because it has become an unpleasant situation from which he desires to escape. Yet his eagerness to learn still remains. He is still interested in learning, but since he cannot deal with the unpleasant situation that school has become, he escapes. Therefore, when the dropout indicates his disinterest in school, he is merely being defensive. Dropouts tend to escape unpleasant situations rather than motivating themselves into something they like (Holt,

1964, p. 53). Most of the dropouts just returned home.

School becomes unpleasant for various reasons, one being that he is often unable to adjust to school. He cannot blame himself, so he projects it onto the school, thereby finding school disagreeable and rating it as something he subsequently dislikes (Holt, 1964, p. 41).

Another reason for school becoming unpleasant is because of the student having personal problems. He may feel that he is not being accepted by his schoolmates as the individual he feels he is. He may yearn to find himself, overcome a personal problem, or learn to control himself while not in school. Thus, if school aggravates snags in his personality, he will certainly declare he has no interest in it.

Man is naturally curious. When the dropout says he lacks interest in school, he does not mean he lacks interest in learning. Often problems interefere with the inquisitiveness so that he is unable to learn. Hence, he expresses disinterest. Frequently, the dropout, wishing he had stayed in school, soon understands the importance of education and plans to return to a regular school program, often being night school, and graduate (NEA, 1967, p. 35).

Evidence 5: Social Relationships

"The dropouts interviewed did not take part in school sponsored social events" (Small, 1968, p. 106).

"Dropouts felt a greater need for more social activities in the high school than the graduates" (Smail, 1968, p. 102).

"Dropouts felt that there was a social ingroup that was running everything" (Smail, 1968, p. 115).

"During interviews dropouts suggested that they have more informal social gatherings and dances" (Smail, 1968, p. 116).

"During interviews dropouts suggested that they have a course in human relations and understanding be taught" (Smail, 1968, p. 116).

"The native dropout tended to be individually oriented as opposed to other groups who were group oriented" (Smail, 1968, p. 96).

"It was revealed that the native dropout was very individualistic, a person who did not believe in participating in group activities" (Smail, 1968, p. 102).

Discussion:

The dependent person tends to withdraw socially (Longstreet, 1968, p. 241). Having never developed social skills, he is anxious to attend a course in human relations, and is anxious to have offered him opportunities to mingle socially. Merely because he lacks these skills does not mean he has no desire to obtain them, as dependent people, even though they often appear as unfriendly, are eager for social approval (London, 1968, p. 172).

Evidence 6: Thinking Patterns

"The native tended to ask for much more concrete type of instruction or a programmed form of instruction than the other student groups. The native dropout wanted to be externally directed" (Smail, 1968, p. 94).

"Dropouts were seeking concrete materials rather than abstract materials" (Smail, 1968, p. 93).

"Non-native graduates placed a higher value on creative thinking and freedom of expression than did the other group" (Smail, 1968, p. 93).

Discussion:

The dependent person withdraws from difficult and frustrating tasks (Longstreet, 1968, p. 241). He avoids independent thinking and lacks the ability to concentrate (Gorlow & Katkovsky, 1968, p. 458), which inhibits him academically. Since he has insufficient creativity (Schaefer, 1959, p. 226) to keep himself motivated in school and is unable to concentrate on details, he becomes uninterested, non-competitive (Longstreet, 1968, p. 246), frustrated and nervous (NEA, 1967, p. 14), and feels forced to learn which soon leads to truancy.

CHAPTER V

SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

Purpose

This study was a result of synthesizing several Alaskan dropout studies. Three were emphasized particularly in order to locate major reasons for Alaskans dropping out at higher rates than non-natives over the period 1968 through 1971.

Objectives

In this study an attempt has been made to emphasize the effect of dependency upon the native Alaskan students dropping out of school and to compare some differences of the native Alaskan students to non-native Alaskan students in this regard.

The questions addressed in this study were: (1) How does parental influence affect the student dropping out? (2) How is the dropout dependent? (3) How does dependency affect the student dropping out? (4) Is dependency a major reason of why Alaskan natives discontinue school?

It is hoped that the results of this study may be helpful in evaluating reasons for all kinds of people dropping out, rather than only the Alaskan native. Significant differences were noted in the following areas:

Conclusions and Recommendations

DEPENDENCY UPON THE PARENTS

Conclusion I. A MAJOR PORTION OF THE NATIVE ALASKAN DROPOUTS MAY OCCUR BECAUSE OF A DEPENDENCY UPON THE PARENTS:

1. Family ties - More native dropouts living with both real parents felt that being needed at home contributed to dropping out of school.

Recommendation: Establish adequate self images within the parents themselves so they would not have to cling to their children as a substitute. This could be accomplished by the parents meeting in social groups which would act as therapy while activities and discussions would take place.

2. Cultural ties - More native dropouts living with both real parents felt that being a native held them back.

Recommendation: Programs could be developed to help relieve cultural differences between the native and non-native so the native will feel more accepted. The native will feel that he is contributing to the American culture. Activity and educational groups, and specifically classes for native/non-native parents will perform a fellowshipping function.

3. Homesickness - Homesickness was reported more by dropouts living with both real parents.

Recommendation: The parents should be helped to support the child while he is away at the boarding school. They should be given the

impression that the family is cheering them on and that they want the student to stay in school and come home only for occasional visits.

4. Desire for help - Dropouts showed a greater need for help than persistors.

5. Sense of responsibility - More dropouts felt that whatever they did had little effect on them.

6. Self image - More native dropouts had a low self image of themselves.

7. Need for support - More native dropouts wanted help from their parents and more orientation than the non-natives.

Recommendation for numbers 4, 5, 6, 7: The dependent person should be given responsibility in order for him to accomplish and achieve on his own. If he leans on someone for help, the less independent he becomes. When he is not doing things on his own, he will not develop an adequate self image. Help is required that contributes to the youngster's independence when he cannot do things himself.

8. Non-aggression - The native dropout was less aggressive, hostile and violent than the non-natives.

Recommendation: Non-aggression, passiveness, and escape are all symptomatic of suppressed feelings. Avoidance of confrontation is common.

If real feelings are brought out and expressed more effective ways of dealing with feelings can be developed and greater self control and independence can be experienced.

9. Permissiveness - More dropouts felt they have permissive parents.

Recommendation: He should be given responsibility in order to develop a sense of accountability. The parents should be educated not to perform tasks for the child, but to train the child to do things himself so he will not rely on his parents.

EMANCIPATING FROM PARENTAL CONTROL

Conclusion II. THE NATIVE ALASKAN MAY BE STRUGGLING FOR INDEPENDENCE OF PARENTAL CONTROL.

1. Marital aspirations - Dropouts tended to marry more than graduates.

Recommendation: Premarital counseling should be set up because of the difficulties encountered by many youths after marriage. The person marries in order to be independent, yet they need to be dependent upon their new spouse. This dependency may cause dangers, so premarital counseling might give insight into their behavior patterns.

2. Suppressed emotions toward parents - More natives try to suppress their feelings, which is often an escape from expressing themselves.

Recommendation: Confrontation groups would help to bring out the real feelings that have been suppressed.

3. School persistence - Non-natives attend school longer than natives.

Recommendation: The natives' school work should be evaluated in view of their background. Teachers can help them feel accepted with competing and minimize the competition while emphasizing fulfillment and self achievement according to the individual's abilities.

4. Male - female emancipation comparisons - Females go to school longer than males.

Recommendation: Teachers and educators should be made aware of the fact that the male is more freely expressive of his feelings than the female. However, these same feelings are present in the female. It is just not "feminine" to express them. Sexes should be treated differently according to their expectations.

5. Admittance to family problems - Persistors readily admitted to family problems whereas dropouts did not.

Recommendation: A group could be very effective here to bring suppressed feelings of the students toward their parents. Once the real feelings are expressed and accepted, the influence of the peers will take over and the family tie will no longer affect the secluded family.

6. Childhood symptoms - More natives recognized school difficulties early in the elementary grades.

Recommendation: Dependency can be easily treated while the child is young. Family therapy, educational groups and classes could be very effective to help the parents learn proper child rearing techniques. The parents may be shown early the consequences of their present actions, allowing them to act accordingly.

7. Family influences - More siblings of dropouts also seemed to have dropped out of school.

Recommendation: When one family member drops out, special attention should be given to that particular family to salvage the remaining members from the family influences along this line. Family therapy could be used in such instances.

8. Authority resentment - Dropouts had a stronger resentment toward control.

Recommendation: Group discussions and therapeutic groups as well as individual therapy would be effective in bringing out authority resentment. Teachers should be educated in this respect and made aware of such persons who need special attention. Teachers could be trained in treating such problems rather than denying their suppressed emotions by getting angry in response to their needs.

DEPENDENCY VERSUS DISINTEREST

Conclusion III. THE REASON NATIVE ALASKAN STUDENTS DROP OUT MAY BE DUE MORE TO DEPENDENCY THAN A DISLIKE FOR SCHOOL.

1. Educational values - The dropout does place an important value on education and has the ability, but still has an extraordinarily high dropout record.

Recommendation: Teachers and educators should provide curriculum programs that adapt to the motivational values that the students place on education.

2. Occupational interests - More persistors had occupations while in school than dropouts did out of school.

Recommendation: Guidance programs and individual counseling should be provided beside vocational programs helping the natives to continue in their trades.

3. Future plans - More persistors had a sense of direction as to their future plans than did dropouts.

Recommendation: Occupational guidance programs should be instigated to help the students find themselves, to develop self awareness, attitudes, values, and goals in order to develop a sense of direction.

4. Educational interests - The native students were interested in school.

Recommendation: The natives should be given more responsibilities to establish goals and desires for themselves and be taught the consequences thereof.

5. Social relationships - Dropouts expressed a greater desire to become more sociable and participate in activities.

Recommendation: Social programs should be developed to start where the native student is within his social level. Activities that motivate him to interact without feeling left out should be performed to help him to develop his social skills.

6. Thinking patterns - Native dropouts tend to have a greater need for a structured and explicit guideline to follow.

Recommendation: Curriculum programs should be built to give the student freedom to develop creativity, self-reliance, a sense of achievement, and initiative. Groups that will develop leadership and responsibility should be formed.

Summary Recommendation

In this study an attempt has been made to emphasize the effect dependency has upon the school dropout. It is recommended that further

studies be made to determine why parents have the need to cause their children to be dependent upon them, as the dependent student has difficulty emancipating from the home. Also, further studies need to be made explaining how dependency can be dealt with. It is my hypothesis that if the needs of the dependent student can be fulfilled, the dropout rate will decrease abruptly. The dropouts' parents are not training their children to accept responsibility or account for their own behavior. If a program could be developed to enhance the child's feelings of responsibility and autonomy at an early age, more initiative and willingness to contribute to society could be cultivated. Tasks in the school and home that are appropriate for their age and ability could be given the students to insure success experiences which contribute to increase their self image and decrease dependency.

The native Alaskan has lost his identity and purpose due to Western cultural influence. The parent feels that his child is the only thing he has left since he feels he has lost his culture and parental responsibility (due to his children being gone so long at school by authority of the government). So he clings desperately to his child and resents help from the Western world, yet he realizes he must yield to this new civilization.

It seems the government desires to help them, but only uses force to make the Alaskan participate in its program. Real assistance would be to help them help themselves. They could give the Alaskan responsibilities

that would keep their identity and self image up, making them feel that they are a part of it all. With this new outlook they will not hang onto their children as much. If the children are taught how to assume responsibilities, it may fight the old cultural practice of being too permissive and overprotecting. The native has difficulty assuming responsibility of any degree and making important meaningful decisions. He functions best under close directed supervision.

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VITA

Gary Arlin Hanks was born on July 2, 1944, in Provo, Utah. His early childhood was spent in Salt Lake City, Utah. His elementary and secondary education was obtained in the public schools in that city. After graduating from East High School in June, 1962, he attended the University of Utah in Salt Lake City, Utah for one year. For the next two and one-half years he fulfilled an L.D.S. mission to Germany. In 1968 he was admitted to the Bachelor of Arts Degree in psychology at the University of Utah, Salt Lake City, Utah.

After his university graduation, Mr. Hanks served in the United States Army for two years. The two years of military duty were spent primarily at Ft. Bliss, Texas and in Goeppingen, Germany. He was discharged in March of 1970 having been the director of American Youth Activities, Army Community Services, and the German-American Organization.

Upon returning from his European duty, he enrolled at the University of Utah toward a Master of Social Work degree. He has done his field work with the University Counseling Center at the University of Utah and in the Salt Lake City Public Schools.

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